in later times. We can best appreciate what Buddhism originally was, and what it did for India, by remembering that it was far more emphatically a reformation, or revolution of religious thought, as compared with the Brahminisa then dominant than was Protestantism as compared with the Catholicism of the sixteenth century. When Buddhism arose, the accepted and general belief in India was that the souls of menhad previously existed inside the bodies of other men, or gods, or animals, or had ani-mated material objects. When they left the bodies they now inhabited, they were supposed to enter upon a new life of a like temporary nature under one or other of these various individual forms, the particular form being determined by the goodness or evil of the acts done in the present exletence. But the series of transmigrations was conceived of as illimitable. Life was held to be a never-ending chain a never-ending struggle. For, however high the conditions to which any soul had attained, it was liable by one act of wickedness, or even of carelessness, to fall back into one or other of the miserable There was a hopelessness about this creed in direct contrast to the fulness of hope, the strong desire for and enjoyment of life, revealed in the Vedas. There is no doubt, too, that the feeling of world weariness and despair which would naturally be engendered such a theory of the soul's destiny was greatly aggravated by the easte system, which already provailed in India 500 years before Christ. Not that all its marks and subdivisions were defined with as much strictness as they now are. The hereditary priestbood and exclusive privileges of the Brahmins were incontestable; some of men's daily occupations had become confined to certain families, and the larger divisions into classes were already merged into castes, intermarriages being no longer possible except among equal ranks. The worst feature of the caste ideas and regulations at this time was unquestionably the supremacy accorded to the Brahmins by birth, and the mischief which this caused was greatly increased by the theory of transmigration and by the belief in the efficacy of the rites and ceremonies through which the Brahmins might influence future existence. These beliefs had a most baleful effect on the every-day life of the people among whom Buddhism was first proclaimed. The power of the gods was to them a very real thing. The influence of the stars, and the good or ill luck of the days on which the customary ceremonies were to be performed, or the various businesses of life were to be set on foot, were to them of very real importance. There was, indeed, very littie of what we should now call prayer. But the gods could be compelled by sacrifices rightly offered, by hymns properly intoned, to favor the fortunate worshipper, and charms correctly recited, horoscopes accurately cast, talismans whose power had been tested, could insure the results which men had most at heart. And, as we have said, the happiness of the soul in its next birth depended upon the due performance

Now, Mr. Davids shows us that it was the distinguishing characteristic of Buddhism that it started on a new line, that it looked at the deepest questions men have to solve from an entirely new point of view. It swept away from the field of its vision the whole of the great soul theory which had hitherto so completely filled and dominated the minds of the superstitious and of the thoughtful alike. For the first time in the history of the world, it proclaimed a salvation which each man could gain | like the opinions we have lately become ing this life, without the least reference to God; or to gods, either great small. Like the Upanishads hand down to us the teachings of an earlier indian philosophy, Buddhism made knowledge of supreme importance. But it was no longer a knowledge of God, it was a clear perception of the real nature, as they supposed it to be, of men and things. And it added to the necessity of knowledge the necessity of purity, of courtesy, of uprightness, of peace, and of a universal love. Under the new dispensation, men were to be saved from despair and to win hanpiness, not by an unquestioning faith in dogma, scrupulous observance of claborate ceremonial, and an unswerving obedience to a priesthood. but by good thoughts, good words, good works, The adherents of the new sect, as one of their books puts it, were to strive to be "full of confidence, modest in heart, ashamed of wrong abounding in learning and in wisdom, strong in energy, active in mind." They were to "liv in the practice both in public and private of se virtues which, when intact, unspotted, and unblemished, make men free, and which are untarnished by the belief in the efficacy of any outward acts of ritual or by the hope of any kind of future life." The kingdom of heaven that is within a man the neace that passeth understanding, this, in Mr. Davids's opinion, is the nearest analogue to the Buddhist Nirvana which can be found in Western

of settled ceremonies. For all these things the

help of the Brahmans was indispensable, and

had to be richly paid. It would be useless to

attempt to disguise the evils resulting from

Like Christianity, Buddhism is a book religion, and the formation of the sacred canon was attended with difficulties, and took place at a date considerably later than the origin of the sacred writings. Many of the books purport to record the very words of the master, or events in his life witnessed by his personal followers. The belief of the orthodox Buddhists assigns the whole of the existing canonical Scriptures to the period immediately following the death of Gautama, and claims for them the sanction and authority, if not the authorship, of the immediate disciples of the Bud-lha himself. But there is no absolute statement in the books themselves as to their date or authorship, and to impartial students it seems quite elear that the literature has been of gradual growth, and that, though the books as we now have them contain a great deal of older material, some of it, perhaps, reaching back to a time even before the death of Gautama, they cannot have been put into their present shape till long after that event. The date of the compilation of the canon was about 350 B. C., or nearly seven hundred years before the canon of the Christian scriptures was first determined by a Council of the Church

The books which treat of the Buddhist Dhamma, that is to say, of its othics and philosophy and of its system of self-culture, are naturally of greater interest to us than those containing the regulations of the Order which Guntama founded. They are divided into five collections, all of which have come down to us, though they exist as yet only in manuscript. Two of these collections contain the whole system of philosophy and ethics, considered in a series of conversations, the principal interiorutor being usually Gautama himself, but occa sionally Sariputta or some other of his chidisciples. It is, of course, difficult to gathe from a series of dimegues the whole of the Buddha's teaching on any one point. As in the case of the Socratio dialogues, to which these are in many respects similar, opinions on the same or nearly allied questions are found in many different pinces. The names of the dinlogues, moreover, being often merely prope names, offer no clue to their actual contents To obviate this difficulty, the Buddhist doctors formed two other collections, in one of which all the paragraphs relating to a particular subject are brought together. It is from this so-

tises" that the student can most easily derive t full and distinct idea of the Buddhist teaching. In his examination of the Buddhist philosophy, Mr. Davids has no hesitation in maintain ing that Gautams did not teach the transmigration of souls. That doctrine had come to be an essential part of the faith inculcated by the Brahmans, but it has never been found mentioned in the Buddhist Scriptures. In Mr. Davide's opinion what Gautama taught would be better summarized, if we wish to retain the word transmigration, as the transmigration of character. But he thinks It would be more accurate to drop the word altogether when speaking of Buddhism, and to call the fundamental feature of its philosophy the doctrine of Karma. framed by the Indian reformer have assumed Gautama held that after the death of any being. whether human or not, there survived nothing at all but that being's "karma," the result, that is, of its mental and bodily actions. Every individual was the inheritor and the result of the karma of a long series of passed individuals-a series so long that its beginning is beyond the reach of eniculation, while its end will be coincident with the destruction of the world. From this it would follow that each generation was the exact inevitable, and natural outcome of the generation that had preceded it, that generation of the former one, and so on in succession during a practically endless past. The mere statement of this principle will suffice to explain the attention and sympathy with which Buddhism has of late been regarded in western Europe, and especially among those perwho are most deeply impressed the results and suggestions of physical science. One of the latest speculations put forward by those who seek to construct a philosophy upon Darwin ism would account for each man's character, and even his outward condition in life, by the character he inherited from his ancestors, a character gradually formed during a practically endless series of past existences, modified only by the conditions into which he was born, those very conditions being also in like manner the result of a long series of past causes. Mr. Davids says that Gautama's speculation might be stated in the same words. He discarded the theory of the presence within each human body of a soul which could have a separate and eternal existence. He established a new identity between the individuals in the chain of existence by the assertion that what made two beings to be the same being was not soul but Karma. He taught, as the modern speculation does, a real connection of cause and effect between persons in the present life and persons in a past life. The more thoroughgoing the evolutionist, the more clear his vision of the long perspective of history, the greater will be his approciation of the strangeness of the fact that a theory so far consistent with what he holds to be true should have been conceivable in so remote a past.

called "collection of linked or arranged trea-

In connection with this point, another feature of Gautama's teaching should be noticed, which recalls Confucianism on the one hand, and the attitude of modern evolutionists on the other. We must never forget, says Mr. Davids, that the earliest Buddhism looks with a certain contempt on all discussions about a future life. The Buddhist doctrine is, "Try to get as near to wisdom and goodness as you can in this life. Trouble not yourselves about the gods. Disturb yourself not by curiosities or desires about any future existence; seek only after the fruit of the noble path of self-culture self-control." Eisewhere we read in the Buddhist Scriptures: "It is by a man's consideration of those things which ought not to be considered, and by his non-consideration of those things which ought to be considered, that wrong leanings of the mind arise and are aggravated within him. Unwisely doth a man consider thus: 'Have I existed during the ages that are passed, or have I'not? What was I during the ages that are passed? Shall I exist during the ages of the future, or shall I not? What shall I be during the ages of the future?' Unwisely, too, a man debates within himself as to the present: 'Do I. after all, exist, or am I not? How am I? This is a being; whence, now, did it come, and whither will it go?" Gautama goes on to affirm that in a man thus unwisely considering "there springs up one or other of the six absurd notions," all of which are about the soul, and are then set out. "This, Brethhe continues, "is called the walking in ren." delusion, the jungle, the wilderness, the puppet

show, the writhing, the fetter of delusion. It is obvious that all this sounds very much for himself, and by himself, in this world, dur- tomed to hear called agnosticism. Mr. Davids thinks, however, that Gautama would have rejected the epithet of agnostic, for his was essentially a positive, not a negative system. His objections to metaphysical discussions, or even musings, about the past or future cor ditions of the soul, are compared by the author of these lectures to the dislike of a practical politician anxious to get on with arrears of work, to obstructive motions for the adjournment of the House. That those objections should be pitched upon as the characteristic mark of his opinions, as the appropriate ground for the name of his teaching, would

have seemed to him ridiculous. Now, what message of help and consolation had fluddhism for the simple folk who are unhappy in this life and look for a better world beyond, yet are incapable of ascetic self-abnegation? Mr. Davids tells us that to such aspirations early Buddhism gave the following answer: You want to go to heaven. It is really a mis-Arabatship (or the attainment in this world of a certain state of mental and ethical culture) is better than heaven, and the Arahats are above all gods. But still if you cannot comprehend that if you cannot attain unto that state, then at least understand that the only way to heaven is not ritual, but righteousnose." We are reminded that there is a very clear distinction drawn by some Christian teachers between the geodiness of a converted Christian and the mere natural goodness of a moral man. According to Mr. Davids, a similar distinction runs all through the early Buddhist teachings between the intelligent goodness of those who have entered the Excellent Way, and the lower kind of goodness attainable by ordinary men. The Arahat, who has entered the Excellent Way, will thereby put an end to his particular series existences, and for him there will no rebirth. It is only the lower kind of goodness which leads to rebirth into relatively blissful states. And though the new being, necording to the doctrine of the transfer of Karma, will not be consciously the same as the man who dies, it will be necording o Buddhism, really the same, for it will inherit the same outcome of a long series of antocedents. To the unconverted good man, then, the iope of a temporary life in heaven, for relatively blissful state) is as truly held out in Buddhis as the hope of an eternal life in heaven is held out to the converted good man in Christianity And, in the same way, the fear of purgatory (or temporary fall into a relatively evil state) is used as an argument in Buddhism to deter or linary men from wrong doing, just as the fear of purgatory is made use of among Chihelies, and the fear of hell among both Catholics and Protestants. In no case, however, does Buddhism inculcate any future life in the Christian sense, which implies a consciousness of personal identity. At a man's death nothing survives but the effect of his actions, and the good or evil that he has done, though it lives after him, will redound, not to his own benefit or harm in the sense that he will be able to recog nize his responsibility, but to the benefit or harm of generations yet unborn, between himself and whom there will be no consciousness of identity in any shape or way. Mr. Davids suggests that the Buddhist heaven, or rela-

Oh, was I rain the choir invisible
of those followers alone who live again
of those followers alone who live again
of mixes and to the follow presence; live
in pales surred to independly
in decise of daring reclature, in agorn
for calcaseable main that y mi with self;
in thourists sullime that pierce the night like stars
and with their unit persistence urge then a search
To vaster testing.

This is life to come.

rively blissful state held out to those incapable

of Arabaiship or isolation from humanity, but

sepable of kind thoughts and benignant works,

is most happily described in the lines by which

George Eliot presents the Positivist offset to

personal annibilation:

Let us look now at Arabatship, or the perfect and final state, to which the converted Buddhist was taught to look forward. Here we must bear in mind that life, according to the Buddhist theory, is a chain of existences, whose se quences can never be foretold, because it is im possible to grasp the innumerable antecedents. So long, therefore, as men live at all, absolutely perfect happiness is unattainable, or at best uncertain, and the utmost that can be gained by righteous living is a relatively happy but not perfect state. Gautama it seemed, accordingly, that the supreme good would lie in escaping from the conscless chain of existences, in attaining to a condition that should be outside of the circle of change, beyond the reach of the causes of change, and that should contain within itself the element of finality. Now, the only such condition, according to Buddhism, is that state of mind to be reached in this life in which the threefold craving comprehending the fleshly appetites, the desire of continued existence, and the pride of life shall have completely ceased. No new link will then be formed in the chain of existence. The Karma of that particular chain of lives will cease to influence any longer any distinct individual. So far as that chain is concerned, there will be no more birth: for birth, decay, and death, grief, lamentation. and despair will have come, with regard to that series of existences, forever to an end. Such a state of mind is Arahatship, the central point of the Buddha's teaching, the goal, the hope, the aim of every good and enlightened Buddhist, the Excellent Way of self-culture and of self-control. In the account of the closing days of Guatama's life the Master is reported to have thus defined Arahat-

ship in addressing his disciples: is through not understanding and grasping four conditions (Dhammas), Oh brethren, that we have had to run so long, to wander so long, in this weary path of individnality both you and I. And what are these four? The noble conduct of life, the noble carnest ness in meditation, the noble kind of wisdom and the noble salvation of freedom. But when the noble kind of conduct of life, of earnestness in meditation, of wisdom, and of salvation by freedom are seen face to face and are comprehended, then is the craving for existence rooted out, that which leads to renewed existence is destroyed, and there is no more birth." The four dhammas or conditions called in this passage noble constitute only one of many descriptions of Arabatship, the end of the socalled noble path, and the goal of the order of resthetics instituted by Gautama. All the descriptions contomplate the same epporal object viz., a complete self-withdrawal from all the arth-drawn sympathics, desires, and purposes of humanity, and the extirpation of the instinc-tive longing for continued existence. It is in reference to this extinction of what is designated as the foolish and ignorant threefold craving, the lust of the flesh, the lust of life, and the pride of life-and of the three immediate results of that craving, the inward fires of appetite, hatred, and delusion-that Arabatship is called Nirvana, a word which literally means "the going out, or the becoming ex-tinet," and which has often, therefore, been supposed by writers ignorant of the first principles of Buddhism to mean the extinction of the soul. Nirvana simply signifies the going out of craving, and of the three fires just mentioned. But the soul is not extinguished; it is freed from the galling chain of continued individual existence. It is at rest-merged forever in the

Mr. Davids tells us that Buddhist writers are fond of comparing the relation of one life to the next, to that borne by the flame of a lamp to the flame of another lamp lighted by it. But when the Arabat, the man made perfect, according to the Buddhist faith, ceases to live, no new lamp. no new sentient being, will be lighted by the flame of any weak or ignorant longing entertained by him. This teaching is in striking contrast to those theologies which hold out the hope, or state as a matter of fact, that the more perfect the life on earth the more probable the nheritance of an immortality of heavenly bliss. In Buddhism, however exalted the virtue, however clear the insight, however humble the faith, there is no Arabatship if the mind be still darkened by any hankering after any kind of future life. It is manifest that the esoteric doctrine of

Arabatship was, and always must be, too lofty and austere for the mass of men, and that it had little chance of being received with enthustasm, or even approval, among the people of Into the natural man. To the world at large, therefore, Buddhism preached the doctrine of rightcous living, and held forth the hope that by good works the individual might so far improve the Karma (or result of the particular chain of existences to which he belonged) that, on his rebirth, he would find himself (though of course unconscious of identity with a past personality) in relatively happier conditions. The doctrine of Arabatship was reserved for that great Order of recluses whose record stretches back over the history of many peoples for more than two thousand years. In the lee ture which Mr. Davids devotes to a study of this Order, he has wisely chosen to deal rather with the kernel than with the husk; rather with the heart of the matter than with its form; rather with the hopes and feelings and affections that gave rise to the Society, and have been its life blood and its protection throughout its long career, than with the outward phenomena of dress, and residence, and food, or even of ecclesiastical history, of missions, of Church councils, and of the natronage kings. We are assured that Europeans in Buddhist countries are often misled by ignorance to form harsh and strangely mistuken conclusions from the outward appearances of Buddhism. Thus, a European sees a strange looking native, dressed in curious robes and almost uncanny looking from the effect of a closely shaven head, walking slowly along with a fan in his hand. If he follow the monk to his abode under the palm trees, he will probably find a chamber containing one or more painted images of the Buddha, before which are stone slabs on which the villagers are accustomed to pince flowers. Here the visitor may chance to see some humble worshipper muttering unintelligible words before the image. These words the on-looker naturally takes to be a prayer to an idol; and he goes away with a feeling of contempt for the uncouth and lazy priest, and with a comfortable sense of how much superior a white man is to such idolators, and how much setter than theirs are his own ideas and educa-

a great deal of truth in the unfavorable impression formed by the easual observer. But, of course, it is not the whole truth. The particular brother of the Buddhist Order of Recluses whom the visitor has met may be indolent, or ignorant, or self-righteous. There are plenty of such men to be found in the ranks of the elergy of all religions, but Mr. Davids finds it impossible to believe that the ancient spirit of the order is by any means extinct in China and Japan, or even in Thibet, and he can aver from his personal experience that it survives in Ceylon. It was his privilege, and tonsured recluses-a thin and mean-looking man, already sinking into the grave from the effects of a painful and incurable malady. The lecturer had heard of his learning as a Pali scholar, and of his iliness, and was grateful to him for leaving his home under such circumstances to teach a stranger. There was a strange light, we are told, in his sunken eves, and he was constantly turning away from questions in Pali grammar and interpretation o the highest problems of Buddhist philosophy. He was, says our author, "versed in all the poetry and ethics of the Suttas, and there was an indescribable attraction about him, a simplicity, a highmindedness, that filled me with scholar had made a similar impression on another English student, Mr. Davids submits that Gautama's erder its influence over those who

been moulded and guided by many such men. or it would not have been the power that it has been and is to-day.

social

Life in Oregon. Under the title of Two Years in Oregon, by WALLIS NASH (Appleton's), we have an authentic and exhaustive guide book, written for the benefit of those persons who intend to settle in the remote West. So marked a change has taken place during the last five years in the and economical condition of Oregon, through the creation of new markets, the establishment of order and security, and the increased facilities for transport and travel, that a careful review of the facts by an eye-witness cannot fail to prove of much utility. There is nothing in this volume to recall the superficial observations of the ordinary tourist, yet, although the author has confined himself to collecting information of real value constantly. The principal resorts know to the emigrant, he has set it forth in a distinct, unpretentious, and attractive way. The chapter in which Mr. Nash discusses the land laws of Oregon and the mode of securing homesteads will naturally be scanned with especial interest by the readers for whom this volume was particularly designed. It appears that the prairie lands of the Willamette Valley were all ong since taken up, and are now the property of individual owners; but Mr. Nash tells us that there are still open to preemption large tracts of public lands in the hilly and wooded portions of western Oregon, and an abundance of cleared land in the fertile valleys of the eastern and southern counties. Altogether there are upward of 30,000,000 acres unsurveyed out of the 60,900,000 comprehended in the State. In order to ascertain what tracts are open for preemption, the settler commonly applies to the County Clerk's office, where duplicates of the Land Office maps are kept. But he is cautioned by Mr. Nash that the land offices, of which there are five in and in respectable portions of the city, the vice will be extensively contracted by persons of a Oregon, are the only sources of certain higher social class than that to which the habit information, because it is possible that a seems to have been at first confined. claim may have been put on file at one of them, particulars of which have not yet reached the County Clerk. Being satisfied that the land has not been taken up, the intended settler must next determine whether to preëmpt or homestead." If he desires to preëmpt, the price which must be paid to the Government is \$1.25 per acre for public land outside the limits

of railroad and wagon road grants, or \$2.50 per acre for land within those limits. The purchaser must be sure, however, that he does not fall within two exceptions, for no one can acquire a right of preemption who is the proprietor of 320 acres of land in any State or Territory, or who quits and abandons his residence on his own land to reside on the public land in the same State or Territory. Further, the purchaser must make a settlement on the land preempted, must inhabit and improve the same. and erect a dwelling on it, and, finally, must pay for it within a stated term. Full title is, of course, acquired to preempted land as soon as it is paid for. If, on the other hand, a settler desires to obtain a homestead, his title is not perfected until five years have elapsed from the date of entry. The patent which gives an absolute title is only issued on an affidavit that the applicant has resided upon or cultivated the land for the term of five years immediately succeeding the time of filing the affidavit, and that no part of the land has been alienated. An important point to be noticed is that the homestead is not liable for the debts of the holder contracted prior to the issuing of the patent. This information is. of course, deduced from the statutes of the United States, and is generally applicable, but

the fees cited by Mr. Nash are those which are

charged in Oregon. In a chapter on the "transportation question," Mr. Nash points out in detail how largely the means of steam communication have been extended in Oregon. Even now, however, a large portion of the profits of farming, and of other industries in this State goes into the pockets of the transportation company. The rates of freight bear no proportion to the beneffts obtained. But, according to Mr. Nash, the efforts now in progress to introduce competition in the carrying trade are such as to meet with prompt and complete success. As an example of the change, he notes the fact that the freight for wheat by the river steamboats of the Oregon Railway and Navigation Company, which was previously \$3.50 per ton, was cut down to \$1 during the year preceding April, 1851. At that time the rate was suddenly raised to \$6 per ton, competition having been tempo- nence are the same. So far as Dr. Kane's obrarily arrested; but it seems clear that the op- | servations go, there can be no comparison of eration of new rallway and steamboat lines | the mischief done by opium smoking and by already under way will provide permanent guarantees of travel and transportation at a far the greater evil as regards its effects on the reasonable cost. It is certain that the growth individual and on the community. The opium and prosperity of Oregon, which is essentially an agricultural State, depends on the solution

of the fixed an I industrious population. Mr. Nash sums up in a few words the results tent that an inebriate is, and true or-of the observations set forth in the present vol- gamle lesions rarely follow the habitual ume by recapitulating the attractions which Oregon offers to the emigrant. First among these he names a healthy and temperate elfmate, on which the settler may reckon with confidence, whether he chooses to live in the Willamette Valley or in southern or eastern Oregon. The sail is fertile and unexhausted, adapted to the continuous raising of all cereals, to the growth of the best kinds of pasture, and to the production of all fruits known to the temperate zone in profusion and excellence. The State presents a climate and range unusually suited to cattle, sheep, and herses of the best breeds. It contains mineral deposits of almost every kind, most of which are yet unworked, and it affords special facilities for manufactures, in its abundance of water power. The people are quiet and orderly, ready to welcome strangers, and the Constitution of the State is unusually liberal, giving special advantages and securities to foreigners and aliens, and providing an educational system which is remarkable for so young a country.

Have We Oplum Smokers Among Ust In a book called "Drugs that Enslave."

devoted to a study of the opium, chloral, and hasheesh habits, it was asserted that opium smoking is entirely confined to the inhabitants of Eastern countries, and that a full and newsrate description of the practice may be found. in books of travel. Since the publication of that book the author, Dr. H. H. KANE, has learned that both of the statements just cited are untrue. The vice of opium smoking is now regularly practised by at least 6.000 of our countrymen, including women as well as men, whose ranks are being daily recruited from the over curious, foolish, or wilfully victous. Both large and small towns in the West and most large cities in the East abound in places where the drug is sold and smoked, and in some of our States it has been found necessary to enact laws imposing a heavy fine and the penalty of imprisonment upon the seller and the smaker. A careful examination, moreover, of the effects of this vice, as exhibited by his own patients, has convinced the author that none of the current accounts of its immediate or ultimate results are trustworthy. What Dr. Kane has learned tells us, to talk with one of those yellow-robed | since the appearance of his provious work in remand to the prevalence, symptoms, and consequences of the oplum smoking habit is recounted in a brochure now published by the Putnams under the title of Opium Smoking in The first white man who smoked online in

the United States after the Chinese fashion is said to have been a disreputable person in San Francisco, who, in 1865, began to visit the opium dens of the Chinese quarter in that city, The practice spread quietly and rapidly amid the class of men and women to which the plomeer belonged, until the latter part of 1875. when the authorities found on investigation that many women and young girls, as well as reverence." Inasmuch as the same Buddhist | respectable young men, were frequenting the smoking houses of Chinatown. Thereupon a city ordinance was pa sed bridding the both his European visitors could scarcely have | practice under the and penalty, and many arboth his European visit in any one dispute his been mistrice. Nor will may one dispute his inference that throughout the long history of inference that throughout the long history of forth practised secretly, slendily extended the was also in place was shough to recuperate the factor of its devotoes. The habit of opium flagging energies of one more stale art than your humble Gautama's order its influence over those who carries of its devotees. The most of optimal flagring energies of one more stale art than your is had eves to see and ears to hear must have smoking soon spread to Nevada, and although servant. What a spread was there, my country in

a stringent law was passed reaching both smokers and sellers, and even making it a crime for any person to be found with opium on his person, the attempt at prohibition seems to have been a fallure. vice was not long confined to Francisco and Virginia City. It was presently found that smokers moving eastward were constantly making converts, so that in a fev months' time towns like Truckee, Carson, Reno. and others on the line of the Pacific Railway had each its smoking dens and regular cus tomers. In the latter part of 1876 Chicago, St. Louis, and New Orleans were infected, and the practice spread with great rapidity in these places. A few months later opium smoking was begun in New York city by three Americans addicted to the daily use of the drug. To-day, according to Dr. Kane, there are many places for smoking, and at least three hundred Americans visit these places 'onium joints" are in Mott. Pell. and Park streets, in the centre of the Chinese quarter. The streets are filthy, and swarm with Chinamen, Malays, and half breeds, and a mixed tenement house population. The houses are chiefly low wooden structures, in a dilapidated condition, most of them bearing upon their fronts banners or signs marked with Chinese characters. In a basement room belonging to one of these houses Dr. Kane found twelve men and women, all Americans, engaged in cooking and smoking opium. Besides the "joints" in the Chinese quarter, there are others in Second and Fourth avenues, and one in Twenty-third street presided over by an American woman and her two daughters. A few Americans, we are told, smoke in the back rooms of Chinese laundries, while others, providing themselves with a full outfit, smoke together in private rooms. There is ground for apprehension that, now the habit may be indulged in clean rooms

If the practice is spreading in this country as rapidly as Dr. Kane believes, we should expect to find a corresponding increase in the amount of opium imported. Such increase can be easily determined, because the heavy duty-\$6 per pound-levied on smoking opium enables us to easily differentiate it in the Treasury returns from ordinary oplum, on which the duty is but \$1. That the yearly importation is in direct ratio to the yearly demand in this country seems almost certain from the fact that the Chinese merchants, by whom the trade is exclusively carried on, do not buy up and store away large quantities for purposes of speculation, neither do they export any smoking opium from the United States to other countries. Now, it appears that although our Chinese population has remained stationary since 1876, yet the import of smoking opium has increased in the same period from 53,000 to 77,000 pounds. These figures confirm Dr. Kane's estimate of the spread of the vice among Americans; for, taking 100 grains a day as the average amount consumed by an American smoker, and multiplying this by the assumed total of 6,000 smokers, and we should have as the aggregate amount now used by American smokers in a year about 28,000 pounds.

Dr. Kane tells us that the accounts of the manner in which opium is smoked, published from time to time in English and American periodicals, are in many respects inaccurate. Nothing, for instance, could be more absurd than the statement of a writer in Blackwood. who asserts that adepts in the practice blow the smoke out through the eyes and ears, as well as the nose. Again, a writer in Scribner undertakes to describe the Chinese smoking dens in New York, under the heading of "The Soreery of Madjoon," term Madjoon, or, more properly, El Mogen, having no connection ever with opium smoking, but being the name of a conserve that is eaten and not smoked by the inhabitants of Cairo. Dr. Kane shows us, also, how grossly Dickens erred in a description of opium smoking and its effects, contained in "The Mystery of Edwin Drood." The truth is that the pipe habit resembles the other forms of the opium habit in these respects, viz., that a gradual increase of the amount used is necessary in order to get the desired effect, and the pleasurable symptoms at first observed soon disappear. As might be supposed, the evil effects on mind and body are similar, and the symptoms incident to abstichronic alcoholism. He considers the latter by smoker does n - reak furniture, beat his wife, kill his fellow mea, or reel through the streets of the transportation question in the interests and wind up a long debauch in the gutter, He is not unfitted for work to the same exuse of opium in this form. At least twenty per cent, of the Chinamen in this country smoke opium, and we might expect to find them incapacitated by it for hard labor. But it is not so. From the overwhelming testimony given before the Congressional Committee, to the effeet that Chinamen, placed side by side with American, Irish, and English miners, do more than the latter, in a given time, of the hardest kind of a work, it seems indisputable that the extreme and rapid physical deterioration, alleged to result from opium smoking, cannot, in

fact, take place. A Social Event in San Prancisco.

From Vanity Pair, Jan. 14. The reception given on Thursday evening of last week by Mrs. Mark Hopkins in honor of Lord Beau-ment was an occasion of great splender. The invitations issued for the evening were elegant in their simplicity The following words were engraved in plain script on white paper:

requests the pleasure of your company.
Thursday evening, the fifth of January,
at the clock.
To meet Lord Braumont.
B. E. or. California and Mason streets.

Toward the appointed hour carriages began rolling up to the grand entrance at the corner of Muson street. The dazzing rays of the electric light displayed to good ad-variance the magnificent attice of the ladies as they passed up the broad stairway.

At half past 9 Lord Renument arrived, and the formal part of the coremony was innugurated. Miss May Crit lenden and Mrs. Mark Severance, nicces of Mrs. Hopthe evening, the first dance being opened by Lord Beau ment and Miss May Crittenden. At midnight the guests refired to the supper room. The mean was remarkably profitse; land, sea, and air contributed their choices sacrifice. After support daticing was again resumed and continued until 2 eleleck in the morning. The man her invited was about \$10, and more than 350 responded

From the San Francisco News Letter Of all the gorgoons entertainments ever given in the City of the Bay, that of Mrs. Hopkins, in honor of the Suron, was undoubtedly the most lavishly magnificent, But how shall I begin to describe it? Everything that wealth could do was done to make it a grand affair. Beautiful women brave men, flashing jewels, exquisite curroundings -all were there, and made a corp s'ail iong to be remembered. I think the most beautiful effect was that of the grand pallery, I should call it, where the electric light gave an almost weird beauty to the scene. There was a large sprinkling of Sacramente people old set," foremest in which line was Mrs. Hall McAilister, who, as she stood chatting to Phil Vank sught back to my mind's eye many a ball room of

long ago. Edgar Mills's pretty daughter made quite a success, and hids fair to be a belle. Miss May Crittlenden, the fair nince of Mrs. Hopkins, who, with her sister, Mrs. Severone of the most striking looking girls present. Her mag-nificent eyes would make her noticeable anywhere. The honered guest of the evening. Lord Scannont, seemed to divide his time between her and Mes Hattle Crocker, who, as usual, was exquisitely decased. The two brides Mendames Shaw and Rastings, were

the two scales. Acadamas chair and Rastings, we have two scales admired though I for one would say preduct direct Amine Cachall was the layeler of the two Mrs. Little Cache allers laughter always drew across of clavar must be her side to suitary a sally of wil. Her have been a buffer the scaling and letter for the company of the compa

PORMS WORTH READING

All Will be Well. All will be well! Since first this ball In its appointed orbit rolled. That blessed truth our God by all

All will be well! A thousand year And still He smiles above the fears Of those who wonder, hope, and pray

All will be well! To Abram's seed And all that mortals need to know

All will be well! Our sinful stains Shall yet be freely washed away: Our doubts and sorrows, fears and pains, Shall vanish in the perfect day. All will be well! So Peter said,

And nothing lovely shall be lost. All will be well! When Christ again Shall claim His kingdom on the earth He will efface the mark of Cain, and death shall prove a better birth

That awful day of Pentecost;

All will be well! We know not when, But faith shall brighten all the years Farewell to sorrow, pain, and tears.

All will be well! To this hold fast, The promises of God are firm; And all shall be fulfilled at last To man and to the meanest worm

EDWARD WILLETT.

The Priceless Things. From Sword and Pen

Those are vulgar things we pay for, be they stones for crowns of kings;
While the precious and the peerless are unpriced symbolic things. Common debts are scored and cancelled, weighed and measured out for gold; But the debts from men to ages, their account is never told.

Always see, the noblest nations keep their highest prize unknown; Cheronea's marble lion frowned above unlettered stone. Marathon and Balaklava-who shall mete the worth of Shall we huckster with our lifeboats that defy the leap-

Ah, the Greeks knew! Came their victors honored from the sacred games. Under arches red with roses, flushed to hear their shouted names;

See their native cities take them, breach the wall to make a gate! What supreme reward is theirs who bring such honors to their State ! In the forum stand they proudly, take their prizes from Little wreaths of pine and paraley on their naked temples pressed!

We in later days are lower? Ay! a manful stroke is And we raise a purse to pay it—making manliness a Sacrifice itself, grows venal surely Midas will sub-

And the shallow souls are satisfied when worth accepts the bribe. But e'en here, amid the markets, there are things they dare not prize; Dollars inde their sordid faces when they meet anointed eyes.

Lovers do not seek with jewels; flowers alone can plead for them; And one fragrant memory cherished is far dearer than a gem. Statesmen steer the nation safely; artists pass the burn-ing lest.
And their country pays them proudly—with a ribbon at the breast.

When the soldier saves the battle, wraps the flag around his heart. Who shall descrate his honor with the values of the mart?

From his guns of bronze we hew a piece, and carve it as For the gain he gave was priceless, as unpriced would be the loss.

When the poet sings the love song, and the song of life and death. Making millions cease their weary toll and wait with wondering breath;

When he gilds the mill and mine, inspires the slave to rise and dare: Lights with love the hopeless garret, itells the tyrant to beware; When he steals the pang from poverty, with meanings new and clear. Reconciling pain and peace, and bringing blessed visions near;

His reward? Nor cross nor ribbon, but all others high They may wear their splendid symbols—he has earned the people's love!

JOHN BOYLE O'REILLY.

A Warning from the Sawdust Bing. From the Clipper. The other day in Union square,
I met my old friend Brown.
His face was deeply inted with care,
He seemed all broken down;
And yet he used to be a most
Successful circus clown.

"Why aren't you on the road," asked I;
He turned on me a gaze
Of sad supprise; then heaved a sigh,
And said, "Alast the days
When I could get a date are gone;
Or, as they say in plays.

"I lag superfluous to the stage!"

Why, nonsense, Brown, "said I;
"You surely have not reached the age
At which a man should die!"
"I've reached the age," quoth he, "at which
The sawdust will not fly!"

"It happened in this wise," said Brown;
"For twenty years or more.
I carned my living as a clown,
Especiating over and over.
The antiquated jokes you heard.
When in your pinature.

"At last it came into my head Twould be a glorious thing If something novel could be said If admething loved could be said Within a circus risk; A brand new joke i therefore tried, One juckless day, to sing.

"And this is why you see me here; For, when that joke they heard, For when that joke they heard, The people rose up on their ear As to one impulse stirred. And threatened there to mob the show; They did, upon my word!

"And since that day I've tried in vain My business to pursue. For all the thangers explain That it would haver do To have a circus clown who once Had got off something new!"

To a New York Scuiptor. From the Indianapelis Journal. John togers: Laureate of Home! The Muses my to meet you. Behold the mains millions come With grateful words to greet you.

Where other art is seldem met, In ellent, russic places. Your statuette is quaintly set A witness of the graces. You touch our press life, and lo! Where all was dead and barren. The green leaves grow, and blossoms blow, As on the rod of Auren. Your kindly eye has found the good. In every human creature, And understood each joyful mood.
And each pathetic feature. Transfigured by the plastic grace

No garb or face is commonplace. No service poor or mental. Nor does the sober speak alone; In mercunent der fanctes quaint, Send on their schoes after.

Of love and war, of joy and woe, of piessure, pain and healing. You've learned to know the secret; so You've learned to know the secret; so you sweep the chords of feeting. And so the many millions come With pleasant words to meet you;

A PORM ST A LAPT OF COLOR.

From the Washington Sunday Rem. Beauty, worthily custroused.
Sways through the time girt strand;
Sways through the time girt strand;
Swert her voice, and anlest toned.
Her plume decas sea and land.
Morn her beaming smile hath caught,
And evening a richer glow;
Gold, with purple shreds inwrought,
Above the sunset's brow.

Beauty gents the crown of night, synthles in fullen dew. Cans the montains showly height. Paints flowers of seven fold him. Beauty gloons through flowing tears, kind words, and lives maining. Merry childhood's summy years, And whitened brow of time.

Beauty awells the deep bassoon of clear winds cobeling wide.
When could wings next obscure the noon,
And span the followy tide.
Beautiful are soft words spoken.
To sorressing ones of earth. To the weary and heart broken; Richer than gold their worth.

Beauty plastes in the fountain,
Lauche in the dancing brook,
Pits over bill, of et dale, and occuratin,
Lives in each pleasant hosk.
Beauty roles in carriage grand.
To rolled advantage been one.

Beauty blends in floral grace.
Each district strate and form.
Gleams when dark sambons weap the place Whose carries gette use been cauts aprings from me hilfs given. For rescued once they hear Circling near and nearer heaven, Where all is be auty rare.

Beauty breather in contrile prayer, years with canidant worth. Who, and the street and source care, liattice for rich and small. It permeates life's road all through, in every cross we hear. Looks out from creeything we view-

For God is everything we view-HATTIE SLEEPY, Washington, D. C. EVERYTHING WHITE OR BLACK.

Remarkable Story of a Remarkable Colle-tion of Animals and Human Beings. "We run afoul of some queer characters said the Captain of a clipper ship, "if we do no

make land very often, and this reminds me. one," spreading a magnificent white skin the cabin table and smoothing down the for You won't find a rug like that in New York and I dare say in the country." "I have a white bear skin myself."

"Ah, but this isn't a bear skin," the Captara remarked, with a laugh. "Your guess is coal as the boys say. This is a tiger skin. If you get it in a certain light you can see the faintes. possible indication of the stripes, and if you doubt it, here's the head," holding up that part of the animal mounted, with jaws apart. "It was presented to me by a friend on my last trip to India-and even there in the land of tigers they are extremely hard to get, and are in great demand for their supposed medicinal powers. The natives, when they are fortunate enough to eatch one, cut the fat off in strips, stow it away in bottles, and put it in the sunlight until it melts and becomes a clear, rich off, It is then allowed to cool, and when completely hard is used to rub upon the person. I met the man that gave it to me a good many years ago. I first had some valuable goods for him, and as he lived up the country, about thirty miles from Calcutta, I delivered them in person, and so formed a friendship which has been kept up. "And he was what we call a 'character.' was he?" some one said through the smoke.

"In every sense of the word," was the reply,

"He was one of the wealthlest foreign residents in the country, a man of great learning, a member of several scientific societies, and the author of a number of works on his adopted country, yet he had some of the most peculiar traits it was ever my luck to run foul of. I sent him word that I was coming, and the nature of my business, and received the next day a note that rather astonished me, saying that he would be glad to meet me on the following day at a certain place he mentioned. There wasn't any thing very astonishing about that, but the letter was written in white ink on black parchment, and the man that brought it was a negro spotied all over with white marks, something like the leopart boy, only this man was set black except in the white places, and certainly was the most remarkable-looking object I ever saw. The net day I was off before sunrise, and at about 40 clock in the afternoon arrived at the place of meeting, and feund him writing—a tail, soberfaced man, with little to say, but a most attentive listener, and my first impression was that either he was poilte enough to assume that he could learn something from me, or else he was mentally commenting upon everything I said, However, we chatted awhile, and he gave some orders to the spotted man, who stroed behind us, and in a few moments the horses woo brought around by another man, and we prepared to start. It Barnum could have had thou horses he would have been happy. The one is dicated for my use was perfectly black, excess a pure white hand about its neck, and I must have swon that it was painted. The one is hot of the man and horse isoked like one snimal, had an advance of things but I never wanted to ask a question of two seeds and the word of the course it would have been impolite to remark upon the appearance of things but I never wanted to ask a question of two so badly is my life. I guess we rode about seven white bands and maked almost except white being nothing to layloted the learned havenue. It was covered with a blanker of some rich

while I joined the owner of the place in the impost room in the lart story. It was litted up in curious style. Heads of animals hong from the wall, and weapons of all kinds stood in comers, while a large library litted one side, and instruments of all kinds stood on the tables. I must have looked rather erpolsed by this time, as my host, after I hadase copted a cigar, said that he supposed I was wonderling at his mode of living. I am a great lever of nature, he said, and can afford to induce myself in the enjoyments of the practical side of the study. In other words, I have made my place a field of investigation, if I hear of a new creature. I buy it and place it as nearly as possible in a constition suited to it and then make my observations. I raise all kinds of insects requires, birds, and other animals, and observe them unsideral conditions. In fact, my place is a realistic text book, as yet unwritten, but to be in the future.

"This was so to the full extent of the word. The existic, which covered probably 200 or so acres, was a series of gardens, zobioglest and botanical, while a number of ponds contain dail kinds of fishes and water birds, and smaller ones were devoted to the lower but equals interesting forms of life. One tank, I remember, contained fresh water lish that had been successfully reased in sait water. The next moting limit is was handed a cup of coffee in bea by an albino man with white hair and plak eyes and at breakfast an albino servent stood behind each of us. If you wish is study a certain peculiarity, said my developed theory that about the first subset. I have all any attendance of that color, so that I omide are mobiled with day blindness, it is also a generally accepted theory that about to the story of the containing buy as a bino keeper, and we receive a containing buy as a strict of subset of them, as a first of only one cut of its subset. I have all my attendances of hist colors, the first way before mean him was the sign that owned his skin and when died in white redeal of fro

can's of the sain, posturing the state fur or hair and pink even which we the appearance of those parts with proper coloring matter. A region who sented the said that he the sentet man I had see to be described the said that he the sentet man I had see to be described the said that he should be a rearried the said that would be a rearried above the said that would be a rearried above the said that would be a rearried above the said that seemed them in their winter the said they and here in white said they are the said they and here said the said they are the said they are the said they are the said they are the said that the full rearries in a manual that were blind and there are here the said and the said that we had constructed a manual and the wonders of the wonders of the wonders of the said that and the said that the full rearries in an artiful section placed by the wonders of the manual and the said that we had rearries an artiful section placed by the wonders of the manual and the said that the said rearries are the said that the said the said that the said that the said that the said the said that the said t